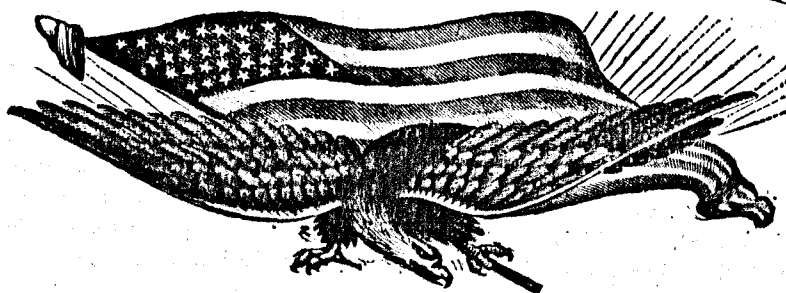


NATIONAL DEAF MUTE GAZETTE.



A MONTHLY JOURNAL FOR ALL.

Vol. II.

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THE National Deaf Mute Gazette

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ANATOLE.

Chap. XII.

Several days passed and the commandeur did not appear at the hotel of Madame de Nangis. Valentine, alarmed at his absence imagined it to be occasioned by the danger of her mysterious friend, and persuaded herself that it was incumbent upon her to manifest her anxiety, but she spoke most guardedly of it in a billet in which all the graces of politeness failed to conceal the constraint under which it was dictated, for the reflection that it might be read by another had intimidated Valentine. The event justified her fears. M. de St Albert was in the country and in two or three days she received the following letter:

"Madame, :—"Pity me not for the happiest event of my life, but

for the fatality which deprives me of the delight of coming to thank you for your kind anxiety.

"Alas! my wound is cured and I am about to lose all claim to your interest without being less worthy of pity.

I am, &c,

ANATOLE."

Accompanying this letter was the reply of the commandeur which announced his approaching return to Paris, without mentioning a word of Anatole. "Anatole," repeated Valentine, "I know at last his name and I shall soon learn that of his family. . . . But what imports to me the secret of his birth? I would rather learn that of his griefs. He appears unhappy. So much mystery would be employed only to conceal a crime or a misfortune and the friend of M. de St Albert cannot be a guilty man. Doubtless he is unhappy, but with what misfortune is he afflicted?"

This subject occupied Valentine's thoughts for sometime. Several indications proved to her that fortune had not been unkind to him. Nature seemed to have overwhelmed him with her favors and it must be love alone which was the source of his sorrows. Perhaps he had been unworthily betrayed and had vowed to fly all occasions of a renewal of his grief; his retirement was the consequence of this resolution and this motive explained clearly to Valentine all which until now had appeared strange to her.

"Had I been deceived," said she to herself, "I would, like him, withdraw myself from the eyes of the world. I should see only perfidy even in the expression of gratitude."

Thus one always finds justification for those whom one favors. Further reflection might have shown Valentine that this project of absolute seclusion was inconsistent with the encounter at the opera. Whatever may be the mode of our modern misanthropes professing to hate men while unable to dispense with their society and to fly women without losing an evening at the opera, it is, however, rare to and meet him who seeks solitude there, and Madame de Saverny might have compassionated herself a little less upon the misfortunes of a lover accessible to such distractions. But at Valentine's age one reasons with the imagination and calculates with the heart. She said to herself that Anatole had attended the play from complaisance, had gazed so tenderly only from curiosity and that he had generously exposed his life for her only from humanity and disgust of existence.

After several times perusing Anatole's billet, she put it carefully

aside and repaired to the saloon where a select assembly had for sometime been lamenting her absence.

"Who has detained you so long, my dear Valentine?" said Madame de Nangis, "we have waited an age to sing the couplets of M. de S.—take tea and commence *le quinze*."

"In truth, I rarely merit the honor of being waited for on that account; you know that I sing very little and play even less; "Monsieur," added she, turning toward the chevalier d'Emerange, "would well replace me and the writer of the couplets will gain greatly."

"Beware of demanding anything of him," replied the comtesse, "he is in a detestable humour this evening. He says there are not enough to play, too many for music, that the conversation is too brilliant for him to share, in a word, he criticises all in demanding permission to do nothing; *voilà* the only reply which can be extracted from him."

"Since it is so, I shall submit myself to the orders of Madame," said the chevalier, addressing Valentine, and then rising to ask M. de S. for his verses, he left Madame de Nangis rather disconcerted by this new caprice. While the chevalier was selecting an air to suit the song and the author was bewildering himself with modest phrases to prove that he was aware of the unworthiness of his "*petit ouvrage*" it occurred to some indiscreet individual to express a desire to know what delightful occupation had caused Madame de Saverny to forget the hour.

"We must ascertain," replied M. de Nangis, "for one I believe she was finishing one of those romances which ladies pretend that they cannot leave; and you, Chevalier, what is your idea?"

"Madame was perhaps writing to the happy neighbors of the chateau de Saverny," said the chevalier, maliciously.

"Bah!" said the comtesse, "I will wager that she was finishing her toilette; something is always wanting to a new dress."

"Who knows?" said a voice which surprised Valentine, only a billet is sufficient often to occupy a young woman a long time."

"You here, M. le Commandeur," cried Valentine turning, I "supposed you in the country."

"I have this instant arrived, Madame, and that I have not had the honor of waiting upon you is only because I expected to find you here."

Madame de Saverny excused herself with some embarrassment for not having perceived the commandeur on entering the saloon, when the sound of the piano was heard. After a prelude the chevalier decided that an epigram required no accompaniment and commenced singing without assistance from the piano some couplets directed against a newly appointed minister, several court ladies being designated in a manner hardly respectful.

Every one seemed delighted with this fiendish performance, and the best of the satires of Boileau would not have excited more enthusiasm.

The author was overwhelmed with praises; those addressed by the chevalier were well turned, the most extravagant and consequently the most flattering. M. de Nangis alone did not smile at the verses, and testified to his wife his regret at their being sung in his house; but the comtesse, perceiving his thought, replied to him that he had nothing to fear from the resentment of the persons attacked in this song;

"In reality," added she, "only the prince is ill used, and you know to what extent his indulgence reaches on this point."

Madame de Nangis was right, at this period one risked less in composing a song against the king than an epigram upon a minister of

finance.

Returning to Madame de Saverny the chevalier, bending toward her, said in a low voice,

"Can you conceive the caprice of Madame de Nangis in compelling me to sing anything so ridiculous?"

"Did you not say that you thought the verses charming?"

"Yes to be sure, I said so to the author, you would not have me make an enemy of that man?"

"But it seems to me that without wounding his self-love, you might have been less lavish of your praises."

"Ah! you know very little of people of this class. You blame my exaggeration toward him; indeed, I should not be astonished if he considers me very cold in my praises, and to avenge himself meditates some little joyous refrain against me."

"Indeed, if your insincerity should be discovered, I fear for you; but where is the necessity of receiving a person whose amiable disposition causes so much terror?"

"It is done only in the hope of monopolising him, and as he gives only sarcasms on others, at least if his pocket does not suffer, we do not risk knowing what we may inspire."

"But you well know that this is a vile traffic."

"No viler than others. After all, this man only puts in rhyme the prose of all the world; his malice has rarely the merit of invention; he paints that which he sees, copies that which he hears, moralises upon all and it is well known that he has a cover at the table of each of his victims."

"I can assure you he shall never be admitted to mine."

"He would not desire it. What would he do in the society of a woman who can neither enjoy nor inspire satire?"

"Ah! take care, you flatter me; would you think me so wicked?"

"In truth, that reflection might suggest such an idea, and it is punishing me cruelly thus to pervert my praises; but I leave it to your good sense to distinguish the compliment which is intended from the truth which escapes. As to the rest, I shall never make any effort to justify myself to you whatever be your opinions, so well am I convinced that you already know better than I do all that I think."

The chevalier had abandoned his tone of trifling as he pronounced these last words which were interrupted by repeated requests from Madame de Nangis insisting that her sister in law should join the card party. Valentine was thankful to the comtesse for saving her the embarrassment of a reply to the chevalier. She took her place near her at the table and was astonished to see the chevalier also establish himself there notwithstanding his absolute refusal to play at all that evening. Madame de Nangis made no remark, but her look and tone of voice when she spoke evinced too well that she was deeply wounded. For the first time Valentine suffered from the ill humor of her sister in law, the devotion of the chevalier and the presence of the commandeur.

—George Kent, the deaf mute, of Amherst, N. H., has been a successful fisher this season. Here is his record: Trout, 1155; pickerel, 214; other kinds, 440.

—There is a man in the South so witty, that his wife manufactures all the butter that the family use from the cream of his jokes.

—A gentleman accosted a friend on Washington street, when the thermometer indicated ninety-eight degrees in the shade: "I suppose you are bound to the store?" "No," replied the gentleman, wiping his forehead, "I am leaking homeward."

REPORT

OF THE

Proceedings of the Eighth Biennial Convention of the New England Gallaudet Association of Deaf Mutes, at Brattleboro', Vermont, August 26-27, 1868.

Reported by William Martin Chamberlain.

WEDNESDAY, A. M., Aug. 26th.

The Convention assembled in the New Town Hall at 10 o'clock, A. M.

Called to order by the President, Geo. Wing, Esq., of Bangor, Me.

Prayer was offered by Prof. Job Turner, of Staunton, Va.,

The President then made a brief address, as follows:—

"Ladies and Gentlemen:—Our Society meets today in its eighth biennial Convention. The object of these conventions is the renewal of old friendships and associations, and the improvement and entertainment of the members. Bound together by the ties of a common misfortune; using by necessity a language unknown to our friends and neighbors, by whom we are at other times surrounded, these reunions have peculiar interest and attraction for us all.

The finances of the Association are in good condition. So far, we have not only paid all expenses but have a balance in the Treasury. Our general prosperity as a society has been uniform since its organization. Extraordinary expenses and unforeseen accidents have prevented the accumulation of a permanent fund. By care and economy, such a fund can readily be secured.

The forenoon of today will be devoted to the election of officers and the transaction of such other business as may come before us.

I hope to see good order prevail during our sessions and shall contribute all in my power to that end as well as performing my other duties to the best of my ability."

Notice was given of a projected excursion on foot in the afternoon if business should be transacted in season; of a service to be held in the Episcopal Church by Rev. Dr. Gallaudet of New York City; of a social assembly in the Town Hall on Thursday evening, and of the order of exercises of the next day.

The President then announced that, as the plan pursued by the Committee of Arrangements ensured ultimate membership on the part of all present, that the voting would be free to all mutes present, both ladies and gentlemen. It was merely anticipating the result and was in accordance with a vote of the Board of the Managers the preceding day.

A Nominating Committee, one from each State, was then appointed and went out to choose candidates for President.

When they returned, and had made their nominations known on the blackboard, Mr. P. W. Packard desired to make some remarks. The proceedings were suspended to hear what he had to say.

Mr. Packard wished to know if the action of the Board, above stated, was constitutional, and desired the Secretary to read the Article which refers to membership. This was done and the result was that, according to the Constitution, Ladies could not vote, and no gentleman was entitled to this privilege except those who had paid the membership fee.

It was contended by others that the Board only desired to shorten the session and avoid the hitherto vexatious delays and interruptions of business; that the result would be the same, pecuniarily speaking, as none could get their return tickets who were not members of the Association.

Mr. Packard said that was all very well, but we were establishing a dangerous precedent and he preferred to have things done decently and according to law.

A joint motion of Messrs. Packard and Chamberlain was that all register their names with the Secretary and be then allowed to vote, the register being afterwards used to collect the fees. This was adopted and proved a complete success.

After which the election of officers was undertaken and resulted as follows:—

President. Geo. Wing, Bangor, Maine.

Vice President. Wm. Martin Chamberlain, Marblehead, Mass.

Treasurer. Joseph O. Sanger, Westboro', Mass.

Secretary. Benj. H. B. Alden, Camden, Me.

State Managers. For Maine. C. A. Brown, Belfast.

" N. H. Wm. B. Swett, Henniker.

" Vt. Adin T. Read, Dummerston.

" Mass. Geo. A. Holmes, East Boston.

" Conn. and R. I. Hiram Grant, Hartford.

In the intervals of voting, during the absence of the nominating committee, Prof. Clerc of Hartford entertained the assembly with anecdotes and reminiscences of the past. The business, which lasted well into the afternoon, (the Convention taking a recess for dinner,) having been finished, the meeting adjourned to 10 o'clock, A. M. next day.

THURSDAY, Aug. 27th. A. M.

Met according to adjournment.

Called to order by the President.

Prayer by Edward M. Gallaudet, A. M., President of *National College for deaf mutes*, at Washington, D. C.

James Denison, Esq., of the Columbia Institution for deaf mutes, then delivered the following

ORATION.

The Mission of the Deaf Mute.

History tells us that in the medieval ages, those "grand old days of chivalry" whose glories are embalmed in song and whose courtly knights and high-born dames people the pages of romance, the man of kingly blood went forth to battle encased from head to foot in a glittering panoply of impenetrable armor and borne on the back of a steed splendidly caparisoned and as powerfully protected from lance or sword-thrust as his rider.

But no royal road to glory and to victory was open to the peasant or serf. On foot, undefended by armor, with only his garment of serge between his life and the thick coming missiles of death, the common soldier saw himself compelled to bear the toil of the campaign and the brunt and danger of the battle. When success attended his efforts, his master, the king and his nobles monopolized the glory and the spoils of victory; when defeat was his portion, when

"Dropt from his nerveless arm the shattered spear"

the peasant soldier who was not trampled in the dust, and mercilessly slaughtered to add to the éclat of the victory, was spared only to become the menial of the captors. On the other hand, the mounted warrior, seeing the day lost, struck spur into his courser's flank and was soon beyond the reach of the foe; or, if perchance, encumbered by his armor and trappings, he was unable to escape capture, he was allotted, until the payment of his ransom, a nominal imprisonment in a neighboring castle, supplied with all the appliances that pleasure could invent and luxury desire.

In those days while the man of the people toiled and fought, his mind groping in an intellectual darkness, whose shadows were only partially dissipated by stray beams of "dim religious light," there was a royal road to knowledge as well as one to honor and glory. What now is the prerogative of the many was *then* the privilege of the few. The hoarded treasures of a thousand years were poured into the lap of the child of rank. The gathered lore of the monasteries—of their learned recluses and massive libraries—was at his command. Power and wealth paved the way for inclination; the noble who desired to add to his intellectual stores, saw every door fly open to his golden keys. Between him and his less-favored brethren of the common people stood a barrier well-nigh impassable, checking all the latter's rising aspirations for a higher life—a happier destiny.

In our more fortunate, though less romantic, times, there is *no* exclusive royal road to knowledge, but the avenues to her domains are free to whoever will enter. Her choicest treasures are offered to all without money and without price.

"And the individual withers and the world is more and more." Everywhere we see the results of our liberal systems of public education. Occupying important positions and wielding vast influence are men whose parents were without the means of defraying the expense of their education. Once these sons of poverty and toil could not thus have struggled against the evils of their lot and risen above their circumstances and surroundings. Now the difficulties that impede the progress of the seeker after knowledge are never so great but that they can be surmounted by energy and perseverance, while still they are often so serious and considerable that the discipline—mental, moral and physical—attained in overcoming them is of incalculable benefit in drawing out and developing the hidden resources and untried powers of the mind and character.

No great achievement is possible without energetic and persistent effort; and the man most capable of the effort is he who has been most accustomed to fight and conquer difficulties. Thus it is, where unjust laws and distinctions of caste no longer operate against man's improvement, the prizes of life are so often won by those who have never been inside the charmed circle of the wealthy and highborn but who have risen from obscurity by sheer force of mind and will.

"Resistance to difficulty" said Theodore Parker, "is the true work of man." He who shrinks from that work, who prefers a life of easier expedients and lesser benefits is not fulfilling his mission. He is too cowardly to dare,—too weak to perform. The strong man is he who has been made so by a conflict with adverse circumstances. He has been purified in fire, and can pass through a yet hotter, more trying ordeal unscathed. He accomplishes wonders where others meet failure. Like Sheridan at Winchester he wrests victory from imminent defeat:—

"From the nettle Danger, plucks the flower Safety."

The deaf-mute, in his efforts to hew his way to the Paradise of knowledge, power and influence has to encounter obstacles by the side of which those obstructing the course of his hearing brother are few and inconsiderable. He meets disappointments and discouragements that never cross the path of the other. He feels the depression arising from the consciousness of his own deprivations and deficiencies. To overcome such great disadvantages a proportionate effort is necessary. The goddess of wisdom—like others of her sex—is partial and capricious. She exacts of the deaf-mute for the privilege of admission to her shrine a price in exertion, energy and perseverance in comparison with which that demanded of his more fortunate hearing companion is inappreciably small. The latter is so endowed and so circumstanced that he can hardly help his own improvement. He finds himself advancing to a higher plane of mental and social being almost without any distinct exercise of will. He is continually mastering knowledge as he mastered his mother-tongue—unconsciously. All the means of social intercourse, the lyceum, the forum, the pulpit—discussion, public and private, political, scientific and religious, are so many ways by which he is educated, even if he remain in a state of passive receptivity.

The deaf-mute is so situated as to be deprived in a great measure, if not wholly, of these invaluable advantages. In order to make the same advancement as one possessed of every capacity he must work—body, mind and soul—with all the strength and determination of his nature. For he moves, as it were, slowly and laboriously through what to him is an unknown country, cutting his way through fallen timber and tangled thicket and bridging ravine and torrent with materials that fall to his hand, while the other comparatively speaking glides along a macadamized highway in a level and cultivated region with at worst only an occasional jolt to the wheels to diversify the even tenor

of the way. But why expatiate on the dark side of the picture to those who know so well the difficulties that beset the path of the child of silence?

The picture has its brighter side. The lot of the deaf-mute has its advantages and alleviations. It obliges him to be earnest, energetic, persevering. His character has the opportunity of being formed in the best of schools, where Experience is the teacher and Difficulty and Trial the text-books. If there is a germ of nobility in the depths of his being, his situation will bring it to the surface and his struggles give it vigorous life and growth. Moreover, while his moral nature is thus developing, he has comparatively few temptations. Shut out from the world, his thoughts find free access to the better home above; denied the society of men, he turns to God for sympathy and companionship. It has been said "an undevout astronomer is mad," but a sadder instance of misapplied experience and misused advantages is, I think, seen in the deaf-mute, who, living in the midst of his incomparable moral and spiritual opportunities, glories in being irreligious and a contemner of sacred things.

Few writers present the truths of sacred theology in a more attractive and perspicuous light than Dr. Kitto, whose ears from childhood were sealed to all glad sounds of earth. I do not doubt that much of his recognized excellence as a commentator on the Bible, his profound insight into mysteries that others fail to elucidate, his familiarity with the deep religious aspirations of human nature, and his power of impressing his own earnest views and convictions upon the heart, are the fruits of his own peculiar experience. The same clearness of thought, strength and depth of feeling and consequent power of stirring religious sentiment mark the works of the gifted mute authoress who wrote under the name of "Charlotte Elizabeth"—writings which are acknowledged to be among the best of their kind in English literature.

Dr. Kitto is not the only instance of individuals of his class rising to a distinguished rank in the learned professions. Some, like Lowe in England and the two Canadian brothers have successfully proved their ability to grasp and apply in practice the abstruse technicalities of the law: and others beside "Charlotte Elizabeth," among whom may be mentioned our own James Mack, and Pelissier and Berthier of France, occupy enviable positions in the world of letters.

The future, with the advantages of the higher literary and scientific culture that the present offers, has for the mute possibilities of success and distinction far beyond anything achieved in the past.

But the fact that, with rare exceptions, the loss of hearing and speech should keep one out of the three professions—law, medicine, theology—or at least prevent one's adopting them with any great hope of pecuniary or professional success, is not an unmitigated misfortune; it may even be a blessing—in disguise. The ranks of these professions are already filled to excess and the future promises no alleviation of the evil. Daniel Webster is said to have replied to the remark that the Temple of the Law was over-crowded, "True, but not in the upper story." In fact multitudes of men enter a profession who have no natural aptitude for it and who would succeed infinitely better in some other and less ambitious occupation. There is a false idea abroad that educated men will fail to fight the battle of life with honor if they enlist under the banner of labor. The sons of laboring men are continually leaving their circle for that of the professions, where alone they fancy they can reap an adequate return for the cost of their education. Children of wealthy men and of literary men, however great a taste they may have for agriculture or mechanics, prefer from a mistaken idea of respectability to appear on a

stage when they can play no higher *role* than that of puppets. They seem to hold that the results of a superior education can better be obtained by being a poor lawyer than by being an accomplished agriculturist.

Such an education, aside from its intrinsic value, is as necessary, however, for the one as for the other. The educated laborer finds shorter processes;—he invents and improves machinery to lessen time, labor and expense. He dignifies labor by taking it out of the arena of mere muscle and elevating it to that of mind. The farmer who understands agricultural chemistry, the laws of vegetation, the structure of plants, the economy of machinery, the properties of manures, the influences of climate has no occasion to regret his knowledge.

He can bring it to bear on exigencies; he can make it a stepping-stone to still further improvement and greater happiness.

If labor is thought low, it is because a larger number of well educated, intelligent men do not engage in it. In no country is labor held in more respect than in New England, where the working-men are generally so superior in mental qualifications;—but even here it is not altogether free from the stigma affixed to it in less enlightened lands.

There is nothing in the apron of the blacksmith or the frock of the farmer essentially degrading to the wearer. The chemist in his laboratory or the surgeon in his dissecting room is not so cleanly a sight as either; yet the world does not think the less highly of the man of science if he cannot pursue his investigations in spotless linen and unstained broadcloth. It regards him as a jewel that can go through filth and come out with value undiminished and lustre untarnished. Knowledge sanctifies his works.

It needs an equally good education to make farming, the trades and business as respectable and desirable for young men as the professions. The man of trained intellect who steps in among the sons of toil puts himself to work for the elevation and dignity of labor. He is a public benefactor, and the world is the better for his presence. But there are not too many like him. The educated deaf mute is wanted in the sphere of labor. He can do a great work there—accomplishing more by the dumb eloquence of his example than all the cunning logic of the bar or the thundering declamation of the pulpit. No, let not the deaf-mute repine even if over the doors of the professions he fancies that he reads “no admittance.” Rather, let him rejoice that he can breathe his last hours with spirit untroubled by visions of patients sent to their last account by crude notions of therapeutics; of families beggared of worldly substance by ill-digested law; or perchance of souls led astray by theological error.

Labor is a means of instruction almost infinite in variety and illimitable in extent. Its benefits are as accessible to the deaf-mute as to his hearing fellow-workman.

“Knowledge” said Daniel Webster, “does not comprise all that is contained in the large term of *education*. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired, a profound religious feeling is to be instilled; and pure morality inculcated under all circumstances.” All this training of the character may be gained in the school of labor. There instruction—physical, intellectual, moral, and spiritual—is administered. The body is educated up to the highest possible degree of health and strength; and these blessings are preserved by a constant and active use of the muscular powers.

Labor fosters close observations of mind and necessitates the exercise of sound judgment and the skillful application of knowledge. Everyday the laborer learns something new; thought is increased; the man is elevated. The farmer must watch the elements, under-

stand the nature of the soil he tills and of the plants he cultivates, and inform himself of the dispositions and habits of the animals he rears. The sailor and fisherman must study wind and tide, sky and air, and have their knowledge ready for emergencies. Not only the support of their families but their own existence may be endangered if the lessons of observation and experience are disregarded. The wise man sometimes learns more in this way than the mere bookworm poring over his dusty folios. He will confound the learned pedant with his homely wisdom and depth of insight.

Labor inculcates justice and fair dealing. The conscientious laborer strives to fulfill his obligations to his employer. He is interested in making the best possible return for the remuneration he receives. Labor teaches benevolence and public spirit. The working-man is toiling for others; he desires for them a comfortable home and a law-abiding neighborhood.

Labor conduces to devotion. The man who performs his duties to himself and others, will hardly fail to discharge those due to his Creator. He passes much of his time under Heaven's canopy. Dwelling thus in God's temple, the glorious sun, the boundless sky, the teeming earth speak to him of a Beneficent Providence.

Labor, however, with the multifarious benefits that it brings, will not alone accomplish all the results that spring from books and colleges. The reason why farmers and mechanics have not as a general rule as cultivated minds as lawyers and physicians is the absence in their youth of an equally thorough education of the intellectual faculties. They have not like the others had the benefit of colleges for general instruction and of seminaries for special training. Professional men, with the advantage of a large fund of knowledge and of fixed habits of mental discipline, have a great start in the race. Were their competitors to have as perfect a preparation, the results of the contest would be quite different.

The harvest to be gleaned from the cultivated fields of Science and Literature is of too marked importance and too permanent value to be neglected. Gathered into his mental storehouse, it would be to the deaf-mute a source of pleasure and a means of elevation that might go far to compensate him for his deprivations. A thing of beauty and of joy, it would enable him not only to extend the circle of his acquaintance through books

“With the fairytales of Science and the long result of time,” but also by personal contact and intercourse with the most refined and intellectual society of the day.

There is nothing to prevent a deaf-mute who feels within his spirit the germs of better things from seeking their fruition. At the college in Washington, which, founded within a few short years, has already entered upon an assured and prosperous existence, he can avail himself of all the literary and scientific advantages that are offered to the most ambitious youth in the country. When he has engrafted the liberal culture of the College upon the mental training of the mother institution, he sees before him a future bright with the promise of usefulness, honor and influence.

“To the graduates of the College,” says President Gallaudet, whose name alone, leaving out of consideration what has been accomplished by his devotion and labors, is a sufficient assurance that he is one who has at heart the welfare of the deaf-mute community, “to the graduates of the College are opened many fields of effort hitherto unattainable to deaf mutes as a class. The disability of deafness interposes no obstacle to success in literary and scientific pursuits. The silent voice of the editor and author may reach a larger audience and be more potent for good than the silvery tongue of the orator. The calm eye and steady hand of the astronomer and chem-

ist may gather as much that is valuable to humanity as the quick ear of the doctor or the musician. The legal lore of the closet is often of more value in the court room than the noisy appeal of the advocate."

In speaking of the importance of a higher culture for deaf-mutes, President Gallaudet uses the following words: "Minds are found in the large number of this class brought under instruction in the country capable of the highest development and thirsting for it, conscious of their own needs. Provision is to be made for these, so that whatever may be their future position in life (whether in the learned professions, or in the mechanic arts or agriculture) they may become better men, better citizens—exerting everywhere the influence of educated and well balanced characters. It is that they may stand in fair competition with the more favored in the struggle of life, in whatever position their labors may fit them to occupy. It is to set aside obstacles only partially removed by any less thorough system of instruction that they may have the opportunity to prove for themselves what they can do."

In considering the disabilities under which the mute labors both friends and strangers regard the moral and intellectual progress he makes under instruction as something truly marvelous; and it is too often the case, that satisfied with the encomiums lavished on his attainments, he relaxes his effort when he bids farewell to the school room, fancying he has accomplished enough. At the same time a task is set before him to execute which revives and absorbs all his enthusiasm and energy in a new direction. He is called upon to provide bread for himself and perhaps for others. Every motive—duty, affection, self respect, ambition—urge him to master all the details and niceties of his occupation and gain a reputation for skill, steadiness and industry. After the exhausting toil of the day, comes the natural desire for repose and recreation, and the means taken to gratify this desire are not always wisely chosen. The pipe, the pack of cards, the idle reverie, the aimless or worse than aimless street lounge, the unprofitable gossip with an acquaintance of congenial tastes, the conversation being carried on in pantomime sufficiently graphic but with so much iteration or reiteration as to arouse suspicion of an attempt to atone by wealth of gesticulation for poverty of thought—these things are too often the solace of his leisure moments. In the meantime the cultivation of his intellectual powers is neglected. In the fight with the hydra-headed powers of darkness, his once trenchant blade flashes no longer: the sword is rusting in its scabbard. If, after pursuing for years such a course, the mute awakes to a realization of his situation, how unavailing are his regrets for the past, how desperate the prospects of regaining his lost opportunities in the future. He may try to stifle the upbraiding voice of conscience, by falling back upon his school days and throwing the blame of his failure in life upon his teachers and their system of instruction. Possibly, though more rarely, he may charge those who had the care of his early education with culpable indifference to his welfare and with having been actuated in the performance of their duties solely by motives of pecuniary remuneration. It is hopeless to rejoin to such a person that the pay of liberally educated men who engage in the instruction of deaf mutes is much less than that they might receive in other callings; it is in vain to argue that even were his teachers so unmindful of the dictates of duty as he maintains, it affords no valid justification for his own indolence—no extenuation for neglecting his God-given opportunities; fact and argument are nothing to one who seeks to drown reproach in a flood of self-apology and recrimination.

Every deaf mute has it in his power to demonstrate his capability to ascend to a higher grade of attainment; although every one is not

so placed that in order to prove that ability he can betake himself to academic shades. Advanced years, family necessities, exigencies of business and other causes may have the effect of making it an impracticable matter to gain an collegiate education. But the door of improvement is ever open to the mute; progress is always possible—whatever may be his situation in life, however discouraging his circumstances, however formidable his difficulties.

I have already dwelt on the manifold advantages of the lot of the mute as a means of spiritual and mental instruction and training; I have particularized in the same connection, though not as fully as might be done, the vast and varied resources of labor, on whose muster-roll is enrolled the name of almost every mute in the educated community.

But these embrace only a portion of the instruments that may be made to work for the improvement and elevation of the ambitious mute. Conversation, through the medium of writing or the manual alphabet, gives ease of style and command of language. It informs the mind, enlivens the spirits, awakens the dormant social sympathies and elevates the soul. It brings the mute into free and familiar contact with the world, where the friction of pleasant social intercourse wears away that morbid tendency of mind and disposition that isolation only strengthens, and confirms. It makes him a happy and sympathizing partaker in the interests and delights of the social circle. With the number of his acquaintance multiplied, his possibilities of enjoyment increased, there arises a feeling of self-respect and self-reliance as he sees himself part and parcel of the great ever moving army of humanity instead of being a forlorn skulker in the rear.

The mute has access to books within whose covers the best thoughts of all ages are preserved. What treasures—sources of unalloyed and unceasing delight—await his search in the enchanting domain of poesy, in the fascinating creations of fiction, in the glowing records and ever shifting scenes of history, in the marvelous revelations of science, in the alluring speculations of philosophy, in the boundless revelations of natural history and in the sublime truths of revealed religion. He can say with Wm. Ellery Channing; "No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from the best society of the place where I live."

The mute, who while never ignoring the due importance of physical exercise, gives a judicious proportion of his leisure-moments to the improvement of his mind—devoting them to the mastery of some language or the study of some branch of science and who manages to find in the conversation of associates and strangers, in the circumstances of his calling, in the necessities of his position, and even in the very drawbacks of his peculiar lot, means of instruction, is the possessor of never-failing fountains whose crystal waters will swell the current and deepen the channel of improvement until the stream rolls on—reviving, enriching and beautifying all that lies in its course—a noble goodly sight for the admiring gaze of humanity.

I am proud to say that this picture of a deaf mute conscientiously living up to his mission, exerting a positive and powerful influence in the world by his silent example, encouraging the weary and nerving the strong to greater effort, is no fancy-sketch, no utopian dream, but one in which is painted in true colors the successful struggles of many

an individual among the number of those laboring under the loss of hearing and speech.

No man possessing every advantage can afford to rest on his oar in the boat-race of life. He will inevitably fall below the demands of the occasion. Still less can a deaf mute afford to be idle. Not in this way can he accomplish the full scope of his mission. Shall he falter, deluded by the promptings of self satisfaction or beguiled by the smiles of flattery? Shall his course resemble that of the meteor which, starting with promise of increasing brightness, now blazes resplendent in the heavens but anon descends to earth—nothing but a discolored mass of ore? Shall he not rather direct his flight upward and rise higher and higher until he shines at last an angel of light in the perfect day?

The manuscript was read aloud by Edward M. Gallaudet, as Mr. Denison delivered it in signs, for the benefit of hearing people, of whom a large number were present and the undivided attention given it by all showed high appreciation of the sentiments contained therein.

On motion of Geo. Homer, the thanks of the Assembly were voted, unanimously, to Mr. Denison for his timely and valuable address.

Job Turner, of Staunton, Va., then addressed the meeting as follows:—

Mr. President, and Ladies and Gentlemen of the Association:—

Though you lay me under many obligations for the honor which you have kindly given me to make you an address, which I take great pleasure in doing on this occasion, to let you know that my object in being here is not only to have a talk with you, but to attend to some important business in this place, I cannot stand before you without feeling sad at the thought of this beautiful place, *Brattleboro* which gave birth to my friend

the late Rev. Joseph D. Tyler,

(son of the late Hon. Royall Tyler, chief Justice of the Supreme Court of Vermont) for many years Principal of the Virginia Institution with which, I deem it proper to say, I have been connected since 1839, in which year he had me appointed teacher in the school, then about to be opened, but for which appointment I was to have remained at the Asylum two years longer, to which time the late Gov. Everett had so benevolently a second time extended my course without my knowledge. But for this providential event I should have left the school, in which case I might not have gotten the honorable place which I now occupy. It was through his instrumentality, not only that I have been elevated to the honorable position which I now fill with pride, but that I have been fortunately enabled to acquire so much valuable knowledge and good society, both of which I do not think I should otherwise have done. It is my high ambition, which I now confess, to be an honor to his memory, for as he was pointing his finger from his deathbed towards the Institution where he had so long labored, he advised me to hold the responsible position which he had given me, to which advice I expect to adhere, till I pass away, unless God calls my lot to any other place.

I should do him justice to say a little more about his character. He had one of the finest faces we have ever looked on—marked by intellect and benevolence. He appears to have inherited the best traits of his father's character. He was a noble specimen of a christian gentleman, and was beyond all question not only one of the rarest and ripest scholars, but one of the most vigorous and polished writers in our country. His essays in the leading reviews of the United States, though his shrinking modesty prevented him from accompanying them by his own name, have been pronounced among the most powerful and beautiful contributions to American literature. He was a great poet. He was an able minister of the Episcopal church, but his official duties rarely permitted him to preach, except in the

language of signs to his deaf mute congregation, but such sermons, as his friends have told me they have heard from him were masterpieces and models unsurpassed in strength of thought, purity of style, and solid learning by anything which they have read out of the pages of the old English Divines. I must now close this allusion by saying that I have looked with sad feelings at the place where he first saw the light, the spot where he received his education out of which he became an able man, and the church where he must often have preached, all of which will know him no more, now that he is sleeping sweetly in the Valley of Virginia in a grave which is in so badly neglected a condition as to have caused me to come here to see his relatives about doing something toward it, as his family is unfortunately scattered by his death, as leaves are scattered by the wind.

Your valuable interpreter, the Rev. Dr. Gallaudet, would probably have taken his place, for during one of my visits to Hartford, I think I can safely say in 1841 or 1842, he gave me a letter applying to him, which application would have been accepted with great pleasure, if there had been funds enough in the treasury of the Institution. He was then about to be launched into the world, he having just finished his collegiate education. I do not think he would do any better if he were not where he is. Long may he live to be an honor to the place which he so ably fills.

Silent hearers, please let me beg your patience a little longer.

With your permission, I will endeavor to give you a synopsis of the history of the education of the Deaf and Dumb in this country. I think I am in possession of facts unknown to most of you. You have probably been informed that the first deaf-mute school was opened in Virginia, but afterwards unfortunately failed after an existence of several years.

There lives on a pleasant farm in the suburbs of Staunton, Va., a warm and enthusiastic friend of mine whose name I feel convinced that I should do him injustice to withhold. His name is Charles Gay, Esq. Were you to see him, you would, no doubt, find him a true specimen of old Virginia aristocracy. He knew Braidwood well when he was a boy. I consider myself fortunate enough to have collected from him as full information respecting him and his school as possible.

About the year 1775, the father of Thomas and Mary Bolling, both deaf and dumb, to whom the gentleman was related, feeling and appreciating the paramount duty of giving them the education they most needed, and prompted by the feeling of refinement and education, sent them to Edinburg, Scotland, where they were compelled to remain during the whole of the revolutionary war, a period of about eight years. During their stay at the Edinburg school, they are reported to me not only as having become accomplished scholars, but as having acquired the art of articulation, to be understood only by those who were familiar with their voice. Mr. Gay told me that he had had oral conversations with them himself. What became of them, after their return home, is unfortunately buried in oblivion, except that they had a speaking brother, Col. Bolling, who married and had deaf-mute children, two in number; when they grew up, their father, prompted by the same feelings as his father and seeing the advantage of a deaf-mute education, but feeling disinclined to send his children over the vast deep, sent to the Edinburg school for an instructor at the suggestion of his brother and sister who had been educated there.

About the year 1810, a Mr. Braidwood, whom Mr. Gay reports as having been their teacher, came to Col. Bolling's residence, at Bolling Hall in Goochland County, Va., where he commenced to

(continued on 15th page.)

EDITORIAL.



REPORT OF THE MANCHESTER INSTITUTION FOR THE DEAF AND DUMB FOR 1867-68.

"The Committee are happy in again being able to congratulate the subscribers and themselves upon the satisfactory condition of the schools, and further upon the fact that whilst the average number of pupils in the Institution during the past year has been larger than in 1866-67. The total expenditure is nearly £400 less, and though £300 of this is accounted for in the one item of repairs and alterations, there is still a sensible decrease in the expenditure. The accounts for the year shew an excess of income over expenditure of £363. 6. 4 which is owing to the fact that a total of £735 received in legacies and donations of sums exceeding £50 has been placed to current account instead of being capitalized, which latter course would have reduced the income by that amount, and show a deficiency for the year of £371; but here a substantial improvement appears, as the deficiency in the previous year was £707. Since the close of the financial year a further legacy of £1,000 has been paid, making the present balance in the Bank £2,500; other legacies amounting to nearly £700 have also been announced, and your committee think that at least £2,000, and probably £2,500 may with propriety be invested for the permanent benefit of the Charity. They further propose to re-invest some other sums at a higher rate of interest, and from these two sources an addition of £120 to the annual income may be safely relied upon. The Committee regard this as a step in the right direction, and they place these facts before the subscribers in the earnest hope, that with the desirable condition apparently so near at hand of possessing an income equal to the expenditure, an effort will be put forth, and the subscription list increased by the requisite £250 per annum. Upon general grounds, such an appeal might be made, as the past year again shows a considerable falling off in the item of subscriptions.

The Committee believe they are justified in affirming to the subscribers that the present state of efficiency of the schools in every respect has never been surpassed in any period of their history, and they would fain encourage the belief that the question of ways and means, which has always been a most formidable one, has materially and permanently shrunk in its proportions.

At the last annual meeting, the committee obtained leave to make an experiment in the temporary adoption of a scheme, set forth in their Report for the amalgamation, educationally, of the Upper and Infant schools. On the 20th March last, the Master (Mr. Patterson) reported to the House Stewards in the following terms;—

"After the midsummer vacation the scheme, then recommended was acted upon in both schools, and has been continued up to the present time. The experiment has given me entire satisfaction, as to its advantages to the general working of the establishment and the economising of the labours of the teachers with benefit to the pupils

and I am quite prepared to recommend the permanent adoption of the scheme and the modification of the Rules to meet the change consequent thereon."

The observations of the Weekly Board have led them to the same conclusion as that arrived at by Mr. Patterson: a sub-Committee of their body has accordingly carefully revised the Rules, and embodied the two codes in one, which appeared to be the best mode of dealing with the case, and a motion for the adoption of the amended code, will be brought forward at this meeting. There are about 20 candidates on the list for election in June next and although there will not be quite that number of vacancies from pupils leaving at Midsummer. Your committee anticipate that with the additional room which is provided by the amalgamation of the schools, they will be able to admit all the applications who are found to be eligible.

The following table shows the present number of pupils in the schools, and the fluctuations which have taken place during the year:

Number of pupils on the books, March 31st. 1867.	148.
" " left at Midsummer	18.
" " died	1.
" " withdrawn at irregular times	5.
	24.
Number elected June 1867	22.
" admitted as pay pupils	4.
	26.
Present number in school	150.

Of these 101 are in the upper school and 48 in the Infant' school.

REPORT OF THE LIVERPOOL SCHOOL FOR THE DEAF AND DUMB, 1867.

"The past year has severely tried the resources of all charitable institutions: the cost of maintenance having so greatly increased, in consequence of the high price of the chief articles of food. In this respect the Liverpool school for the Deaf and Dumb has had to fare like its fellows. There is no material diminution thus far, in the various items which go to form the annual incomes but the same amount of provisions for the inmates has entailed so much additional cost. That the total receipts from all sources, have been entirely absorbed, including those sums, which, being left as legacies, it is desirable to retain for permanent benefit, and not expended immediately they are received. A serious diminution of receipts for annual subscriptions may, too surely, be feared, after the financial troubles of the last few months; but the work of the Institutions must go on. The plea of the Deaf and Dumb cannot be resisted and it will assuredly continue. The number of pupils is not quite as large as it has sometimes been; but applications are constantly coming forward: and, as the children pass through the school, proceeding from the lowest class to the highest and then going into the world to gain their own living like their more fortunate fellow creatures, who can hear and speak, the vacant ranks are being constantly filled up by new comers, who in their turn rise to the foremost places and are followed by others. With continually changing materials the work is always going on with a uniformity which gives value to the result. To all efficient teachers of the Deaf and dumb, their work must be a life work. It cannot be taken out and then abandoned without great disadvantage. That the head of an Institution like this should have been engaged in his work for twenty, thirty, forty and even fifty years is no uncommon thing, in this as in other countries, where the teaching of the Deaf and Dumb is carried on with the greatest measure of success.

Continuous service in the same employment is also a characteristic of the Deaf and Dumb themselves. And it seems right to mention

this, as an encouragement and inducement to employers to give the Deaf-Mute workmen a trial and a chance along with others. They have often great difficulty in obtaining employment, from the feeling which strangers have that it will be difficult to "get on" with them. This apprehension so injurious to their interests, gradually disappears when the parties are brought together in daily life. Of eight persons employed in Liverpool in the various callings of time clerk compositor, glass stainer, saddler, tailor, and at iron works and gas works, one has been in the same situation thirty years; two, twenty four years each; one, twenty-eight years; two, fourteen years; one nine years; and one, five years. When it is remembered that it is education alone the education which is given here—which makes all this possible, which enables these men to do this, and to be what they are, no other argument can be necessary to induce the politician and the economist, as well as the philanthropist and the Christian, to keep alive and active agencies like this, which take a human being, bereft of the most valuable of the senses and bridging over the great gulf which is fixed between us and him, and render his life useful, happy and honourable and elevate his mind to the hopes of that higher life where the lets and hindrances of "lost senses" shall be unknown; and the deaf and the hearing, the seeing and the blind, shall alike rejoice together, in the presence of the common Father of us all."

We owe an apology to our readers for the tardy appearance of this number of the *Gazette*. But we trust all will feel amply compensated for the delay by a pursual of our very full and very interesting Report of the Proceedings of the Convention at Brattleboro' to prepare and set up which has been the occasion of the delay. Mr. Denison's oration needs no words of eonium from us,—it speaks for itself. The Convention was altogether a success and every one went away from it pleased and with increased faith in the benefits and good results of these reunions.

The accomodations for travellers are ample on the route between Boston and Brattleboro', the conductors are affable and courteous and to them and the Superintendent of the lines we are under great obligations for interest shown and favors received.

At the August term of the Supreme Court at Bangor, Maine.—Levi Jack, a deaf-mute plead guilty of arson and was sentenced to be hung and to remain in solitary confinement at hard labor in the State Prison until the sentence of the court is carried into effect.

A correspondent writes "Jack is an insane pauper of the town of Dixmont. He set fire to the poor-house in which he was kept. He was homeless and friendless and entirely broken down in mind and body. By sending him to the Insane Hospital, the town would continue chargeable with his support. So the Selectmen had him pushed through the forms of a trial to effectually get rid of him. All this, be it remembered, happened in this year of Grace Eighteen hundred and sixty-eight and in a civilized country."

If his insanity should be established to the satisfaction of Gov. Chamberlain and his Council, his sentence will without doubt be commuted. We think, however, a Maine Jury would not be so ready to convict or the Court to sentence except upon the strongest proof of the sanity of the prisoner.

We clip the following squib from the *Record and Farmer*, issued at Brattleboro', Vt.,

We have good authority for supposing that all the deaf-mutes now in this place intended to vote for Grant—the *mum* candidate. This will render the defeat of Seymour more certain, and help to make the Democratic party deaf-unet in November."



FARMER'S COLUMN FOR SEPTEMBER.

The most important business for this month is to sow winter grain, that is, wheat and rye.

Though most people prefer wheat bread to rye, the latter makes good wholesome bread, which we can learn to relish as well as wheat for a change, and as there are many farms on which good crops to wheat can hardly be looked for, while good crops of rye can easily be raised by the aid of manure, it is plain that a good crop of rye, especially when straw is high, is more profitable than a poor crop of wheat.

In a rotation of crops, it is as good a plan as any to sow rye after oats. Corn with plenty of manure the first year, oats without manure the second, then plow up the oat stubble in August, give it six weeks to rot; sow rye and timothy, with a good top dressing of well rotted barn yard manure compost; the land is then laid down of grass after the rye, for several years, till you find it best to plow it up for corn again.

If you do not wish to lay down to grass, the rye will be better for not having to struggle with the grass for its living.

If you wish to sow wheat, a good dressing bone-dust will be useful, by supplying the elements that are wanting in most eastern farms for the perfection of a wheat crop.

Both wheat and rye should be sown early enough to get a good start and get well rooted before winter.

Cut up your corn as soon as it is well glazed, before it is dead ripe. The stalks and leaves will make much better fodder. It ought always to be cut up, if possible, before frost kills it, as that will greatly injure it for fodder. When you can no longer find an ear in the lot soft enough to boil, then it is time to think of cutting it up.

J. R. B.

WANTED.

A Deaf mute FARMER. A middle aged married man, who is willing and competent to do the work of a farm-dairy, and he a very healthy position and good quarters on a large farm where there are four mutes residing.

Apply to H. E. LAWRENCE, Potters Creek, P. O., Ocean Co., N. Jersey.
Sept. 1868.

The City Hall Dining Rooms,

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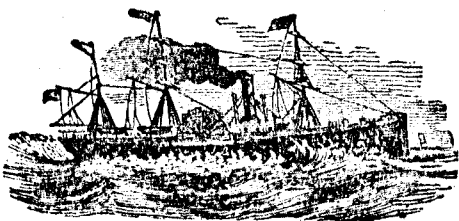
OPEN ON SUNDAYS.

GREAT INDUCEMENT.

The *National Deaf-Mute Gazette* is published monthly at \$1.50 per annum. The proprietor makes the liberal offer to any one who will send him the names and address of twenty *new* subscribers and twenty dollars, to forward the *Gazette* for one year.

It will be seen that the person getting the twenty subscribers will be entitled to retain ten dollars.

FOREIGN ITEMS.



Association in Aid of the Deaf and Dumb.

The annual meeting of the subscribers and friends to this association was held in London in May. The Earl of Shaftesbury, K. G., presided.

The Chaplain and Secretary (the Rev. S. Smith) having opened the meeting with prayer, proceeded to read the report of the committee:—

The receipts of the Association during the year amounted to £1,030 9s. 3d.

The expense of management was £132 4s. 8d.

£728 2s. 6d. was spent in direct work—viz., in providing a chaplain and missionaries, in the education of children at the Brighton School, in pecuniary assistance, premiums of apprentices, and contingencies attending the Sunday services and lectures.

That work, in its daily routine, is best understood by reference to the weekly returns, made by the Chaplain and each of the Missionaries, which are open to the inspection of members.

Those returns, besides forming a record of work done, are the means whereby all that goes on is brought under the cognisance of the honorary secretary and of the committee.

An abstract of them gives the following results:—

Number of Deaf and Dumb persons at the Five Services on Sunday evenings, December 22nd, 1868			284
Total number of visits made to the Deaf and Dumb			2,514
Do.	on behalf of the Deaf and Dumb		1,206
Number of the Deaf and Dumb relieved in the year:			107
Do	do	loans granted to	26
Do	do	provided with work	66
Do	do	apprenticed	9
Do	do	maintained in the Brighton School	7
Number of the Deaf and Dumb provided with gratuities at Christmas			180
Number of the Deaf and Dumb entertained at the soirée			292

It now remains to say what is the outcome of all this—what has been learnt from another year's experience—what convictions have been established, modified, or overthrown, by the evidence passing before us—what new facts have been ascertained—what old difficulties have disappeared—what new ones have arisen.

The conviction has been deepened, that accurate statistical information methodically collected as to the causes of deafness would be of infinite service. Evidences of a general character, collected in America and on the Continent, and the general opinion of this country indicate that a large proportion of the congenital deaf and dumb are the issue of marriages between near relations, especially of those between first cousins. There should, we conceive, be no longer any delicacy about publishing the fact, and if the statistics could be collected and arranged in a trustworthy manner they might probably lead to legislative interference, perhaps not in the shape of absolute prohibition of such marriages, but to the extent of placing a mark

upon them to indicate the danger incurred.

Such interference would apparently lie fully within the duty of the State.

As regards any progress in education there is not much to report. The old-established schools are all still conducted on the system of teaching by signs, which does, indeed, appear to be the preferable system, but it is discouraging to see no apparent improvement in its use or application. To speak the truth there is in the opinion of the committee rather a falling off in the intelligence of the boys and girls who come under their cognisance on leaving school. They are not so well educated as formerly, and this is now so frequently remarked that the Association is endeavoring to get some such positive evidence as may admit of being sent for the consideration of the committee of those among the schools that may be concerned.

A Jewish school has been established in Burton-crescent, where the system of teaching by articulation and lip-reading is pursued. As to the merits of this system a warm dispute has for a considerable time been in progress in America. There are, no doubt, some cases of remarkable success, but whether those cases are not very exceptional remains to be seen. The specimen pupils put forward by the articulation schools may indicate as much too favorably the general capabilities of the system as Massieu and Le Clerc did the capabilities of the old system of teaching-by signs.

The finding of employment for the deaf and dumb is, on the whole, not very difficult. So much kindness and consideration is given by employers to the explanations and recommendations of the missionaries that a steady workman soon obtains a place, and an unsteady one gets fully as much leniency shown him as the committee could desire. To prevent missionaries being used merely as means of helping idle or changeable workmen, it has been made a rule that when a man loses a place through his own fault, he cannot claim their assistance to find another.

In this, as in all other points, the endeavor always is to make the deaf and dumb help themselves, and to help them only just at the point where otherwise they would be beaten. It is often a delicate matter to decide how far to go; but the committee is fully aware of the evil of over help, and every application receives most careful scrutiny and anxious consideration.

The same carefulness has to be exercised in regard to the Sunday services and the lectures to prevent them from becoming merely the occasion of meeting together for idle conversation or amusement. To the orderly attendants, including even such as have little need of an interpreter to explain a subject or to help them to follow the services in church, these services and lectures are profitable. But the committee would never wish to forget for one moment that all their work, in its aim and bearing, is emphatically educational—emphatically which the object of endeavoring to give the deaf and dumb a standing on some sort of level with their fellow-men, and, therefore, although special means must be employed, they should be as little special as possible; they should withdraw the deaf and dumb as little as possible from the ranks of ordinary life. Schools, services, and lectures, adapted specially for the deaf and dumb, are allowed only because they are indispensable. If they could be dispensed with, if this new method of teaching by reading from the lips could succeed and abolish them, the committee would regard it as the greatest gain to the deaf and dumb, and they heartily wish the experiment success, although without any conviction that it will obtain it.

House to house visitation of the deaf and dumb is free from the objections applying to the gathering together in lecture-rooms; it is, therefore, with great satisfaction that the committee can report that

the necessary funds have been raised for paying an additional missionary.

By these missionary agents, acting in concert with the parochial clergy, a personal acquaintance is maintained with the deaf and dumb scattered over London, and a most marked improvement in their character, conduct, and intelligence, is the result of the supervision exercised. The Auxiliary Society, established at Deptford, introduced a large district, to which at present only one Sunday service, with occasional visits, from the chaplain or one of the missionaries, can be afforded. As many as forty-six have attended the Sunday evening service; the presumption therefore is, that a great number would be found in the district if proper house to house visitation could be established, one case always leading on to the discovery of others.

While on the one hand we would do all in our power to trace out the causes of deafness, and diminish their force—in which direction we think far too little has yet been done—on the other hand, we would constantly endeavor to raise up those despondent sufferers to rely on God and on themselves, to accept help from their fellow-men only with humble hopefulness that it can in some degree be returned. We would show them the folly of their childish impatience, and teach them the nobleness of self-help and self-control. We have ourselves to be very patient with their ignorance, and to search carefully over their imperfectly-educated minds for the handle wherewith to influence and to guide them into gracefulness of life, to appreciation of beauty and virtue, and to the love of God.

We think that although the average intellectual standard of the deaf and dumb is lower, the average moral and religious standard is higher than that of the rest of the community in the same rank of life.

We believe that the chaplain and missionaries find much to interest them in their work, much good feeling, gratitude and appreciation, and hopefully through the mistiness, both of sight and sound, we may look forward to the time.

"When these dull ears shall scan aright
Strains that outring earth's drowsy chime,
As heaven outshines the taper's light."

As indicated in the preceding remarks, the work of the association is capable of great extension in many directions, and by constantly endeavoring to work fully up to the means placed at their disposal, the committee trust they may continue to possess the confidence and goodwill of the members and of the general public.

Lord Ebury said he had been unexpectedly called on to move the first resolution. It was a task not very difficult, he thought they would all admit, when they considered what it was they had just listened to. His duty was to move "That the report now read be printed and circulated, and that in the opinion of this meeting the work therein mentioned is indispensably necessary for the welfare of the deaf and dumb." The document, he thought, was in itself a remarkable one. It differed in many respects from the report they had often heard, and which merely stated what the financial position of the association was, what its history had been during the past year—what its success or its failure were,—in short, its general history; but the report now read to them was of a very different nature. The report was evidently drawn up with great care. That was quite sufficient reason why they should agree to the first part of the resolution, to print and circulate this report, for certainly none of those statistics were known, and the more the useful information derived from those statistics was known the greater would be the public sympathy enlisted on behalf of the poor deaf-mute. It was very satisfactory to know that there were congregations assembling for public

worship of the deaf and dumb, numbering, he thought, in the aggregate no less than 280 persons; and the attention of the association was not merely directed to visiting the poorer classes of the deaf and dumb, but it also extended its advice to them about their children, pointing out to them where they could get those children properly and religiously educated, and did everything in its power to promote the welfare of the deaf and dumb generally. (Hear) Some institutions, when they reached to a certain point of prosperity, were content to remain there—having once adopted a scheme, they did not go on, year after year, trying to make that scheme more and more perfect; they rested upon their loaways, so to speak, and he knew that when that was the case the work undertaken, instead of going forward, very often went back. (Hear, hear.) Now, he must say that this report in that respect was remarkably satisfactory, and were it only that this institution kept a watch over the general good of the deaf and dumb, if it did nothing more than this, it would be worthy of support. But when they bore in mind the many other objects of this institution, the constant care with which it watched over the interests of the adult deaf and dumb, gave them a religious and moral training, procured them employment, pointed out the means of educating their children, and assisted them in a variety of other ways—he did say that the institution was one that commended itself to the warm support of all Christians. (Hear, hear.) It was gratifying indeed to know that although here was a class of people so much afflicted—notwithstanding all those hindrances and difficulties which they had to encounter, yet they obtained employment in various occupations. The report told them that in so far as religion and moral condition went they were superior to any of the other classes with whom they lived. He was happy the deaf and dumb were not behind others in the attainment of knowledge, and if he wanted a proof of it he need only look to the model before him. He knew enough of the officers of the Association to know that their friend, Mr. Lloyn was the modeller of the statue before him, and he only wished he could get the employment which he so eminently deserved. (Hear, hear.) Many of the deaf and dumb had been educated as architects and engineers—many had, through the instrumentality of this association, been provided with comfortable situations, and many had risen to high rank in their profession; and all were very grateful to the institution, which had been the means of placing them in their present positions. Many masters had great objections to employing the deaf and dumb, in consequence of the difficulty of communication with them, but through the instrumentality of this society, this prejudice was got over, and the deaf and dumb were assisted to employment. He could assure the friends of the society that as much good was done for the deaf and dumb as their scanty funds would enable the committee to do. (Hear, hear.) He had been connected with the association for thirty or forty years, and he knew its working throughout. It was utterly impossible for any one who knew how much real good it was doing, not to take the deepest interest in its welfare. His Lordship, instanced the case of a deaf man, whom he had assisted to emigrate to Canada, and who attributed the whole success of his life to the benefits he had received from the institution. This man married a deaf woman, and had a large family, not one of whom, strange to say, were either deaf or dumb. This man had never lost sight of the religious impression he had received from this society, and he had carried that religious impression with him into Canada, and the testimony of his character, which was perfectly unimpeachable, showed that while he changed his country, he had not changed his character, and that he still regarded with lively gratitude the benefits he had received from this association. With these remarks he had great

pleasure in moving the resolution.

Mr. Fortescue seconded, and said the institution stood alone in its objects, and in the benefits it offered to the deaf and dumb. Its special object was to watch over and protect the interests of the adult deaf and dumb, and to thoroughly carry out this intention it was proposed to divide London into six districts, with a missionary to each. The society began with one, then the number was increased to two, and then to three. He believed one of those gentlemen was obliged to leave them to open another establishment at Manchester—similar to this one—for the spiritual welfare of the deaf and dumb. Their thanks were greatly due to those mute members of the committee who, in conjunction with their excellent secretary, worked zealously for this cause. Since these gentlemen had joined the committee the association had been growing more and more, and each year extending the sphere of its usefulness. He hoped it would continue to prosper, and that each year might add greatly to its prosperity. (Hear, hear.)

The resolution was put and carried *nem. con.*

The Rev. J. F. Kitto seconded the resolution, and said he came there as a sort of hereditary right to plead for this institution, if any pleading were necessary, because his own father, though not dumb was deaf, and all his early life was spent in the actual sight of the disqualification which deafness caused. Knowing how severe were these disqualifications he was glad to come there that day to advocate the cause of an institution which has done so much to raise the social condition of the deaf and dumb class. (Hear, and hear.) Were it not for such an institution as this the deaf and dumb would be practically shut out from all communication with the world around them, but now by means of a finger, a sign, or a lip language these persons were brought into intercourse with their fellow-men, and as a result of the intercourse they rose in the social scale, and became intelligent and useful men. (Hear, hear.) He felt that there was not enough public sympathy with the deaf and dumb. Their infirmity was not visible outwardly; and while the blind received a vast amount of sympathy, the deaf and dumb were to a very great extent deprived of that public sympathy. He did not think that ought to be, for, in his opinion, the position of the deaf mute was a far more terrible one than that of the totally blind. The blind had all the means of acquiring and learning, by speech and conversation, all that was beautiful and good, but the deaf mute was deprived of those means altogether. He was deprived of speech, and he had to be taught a language before he could be in any way communicated with. But he felt it his duty to point out to every one present that sad indeed as was the condition of the deaf mute, their case, although hard, was not hopeless. He believed that was one of the most important results of the institution, to go among these people and teach them that they were not hopeless. (Hear, hear.) If a man gave up his case as hopeless he was lost indeed; but if they could once rouse a spark of hope in that human breast he would become a different man altogether. (Hear, hear.) They were anxious to show the deaf and dumb that they were capable of being raised to greater things. And the success of the institution itself was a proof that the case of the deaf and dumb was far from being a hopeless one. (Hear.) He made these few remarks so that his friend, Mr. Smith, might go forward encouraged in his work, for well he knew the discouragement that often attended it. (Hear, hear.) He hoped he would go forward encouraged, and that this institution would continue to prosper for many years to come. (Hear, hear.)

The resolution was put and carried unanimously.

The Noble Chairman said the report spoke of everything that

could be said upon the matter. Remarks has been made that the same amount of sympathy was not evinced on behalf of the deaf and dumb that there was for the blind. He was inclined to think that that arose in a great measure from the desire of some people to consult their own pockets. The blind could enter into conversation; knowledge was thus accessible to them, but the deaf and dumb had to be taught a language before they could communicate at all with their fellow men. Notwithstanding, he must say that that was the very best argument why they ought to put forth their efforts on behalf of the deaf and dumb. (Hear, hear.) It was the best proof that they ought to exercise greater forbearance in improving and educating the deaf and dumb. He (the noble lord) was astonished that in such a mighty nation as this, with all the mighty wealth that it possessed, that so little of that wealth was devoted to the cause of charity. (Hear, hear.) They had inordinate wealth, and they had inordinate distress, and yet they found that with 2,000 deaf mutes in London all that the country could raise for their support was a sum of 500l. The generosity of the country was thus represented by the magnificent amount of 5s. per head for each of the 2,000 of this very afflicted class of people. (Hear, hear.) He could not conceive how the wealthy in this country could be so blind to those Christian duties which the possession of that wealth imposed upon them. (Hear, hear.) His only hope was that the association would obtain some of that wealth in time to come.

The meeting closed with prayer, and a collection was made at the doors on behalf of the funds of the association.

The London Mirror.

CORRESPONDENCE.

For the Gazette.

JOHN SMITH.

DEAF-MUTE PAPERS.

My excellent friend John Smith read an editorial paragraph in the July No. of the NATIONAL DEAF MUTE GAZETTE, which stated that the officers of the regular Institutions for the Deaf and Dumb would resume the publication of the "*American Annals of the Deaf and Dumb*," as per resolution of the principals. "Well and good," said he, after he had read the paragraph; "but, in truth and to speak plainly, I have lost all faith in the *Annals*, for the reason, simply, that it refused to give ear to those who differed with it in opinion. John Carlin, for instance, knocked at the door insisting upon the privilege of expressing his views on the salaries of both hearing and deaf teachers; but he was refused entrance: he was ridiculed as if he were the biggest fool in all creation."

The *Annals* used to speak of the deaf-dumb in general terms as if it regarded them as so very inferior in mental capacity, that education could do little for them. It thought that deaf-mute intellectual progression was beautifully slow, and intensely dull in this country, and would remain in *stae quo* by irrevocable destiny, yes, the mute mind was consigned to darkness without hope—a darkness fixed by irrevocable destiny.

John Smith places John Carlin upon a high round in the scroll of fame, and considers him as the head and front of deaf-mute literature. "His name," says John Smith, "may be almost linked with the Nectorship of deaf-dumb literature; he has done more for his race than any speaking man in the country. Prof. Gallaudet perhaps excepted. He seems to be the most hated of any deaf mute in the country. I believe to be a talented man in literature, is to secure enemies; but I rejoice, and you too, that he has outlived all his assailants, and

can bid any man defiance, for his reputation and fame place him beyond the reach of successful calumny. He is an intelligent man, a man of science, a real specimen of a real man, who will command respect anywhere."

It will be remembered that when Mr. Carlin first proposed the establishment of a national college for deaf mutes, the principals of the mute schools pounced upon him, calling him names. Well, the dearest wish of his heart has been accomplished: the deaf-mute college was established in the city of Washington by act of congress, and is now universally acknowledged to stand at the head of similar schools in the world.

Again: when he spoke in favor of teaching articulation to deaf mutes to the exclusion of signs, he was kicked, yes, kicked all around. His opponents said that this cursed Carlin would be doomed to drag along through life, as best he could, amid toil and poverty, however brilliant his talents, unknown and unsung. Well, an articulating school for mutes has already been established at Northampton, Mass., the first of the kind in the United States; and is said to be in a state of high prosperity. There is a movement on foot, it is said, to establish another school for the same purpose at the capital of Massachusetts. [Yes! We shall have two or three of them in Massachusetts. Ed.]

Only a few weeks ago Mr. Carlin's poem on the "Mute's Lament" found its way into a leading Little Rock, Ark., daily newspaper.

One day, a member, I believe, of the Board of Directors of the Hartford Asylum, was pleased to say that Mr. Carlin applied to the managers of that school for a situation as assistant teacher, but was rejected. John Smith requests me to tell him for him that he himself applied to an Eastern Institution in which he had been an assistant fifteen years, for a like situation—much against his own inclination, but to please the partner of his bosom, and that he was *summarily* rejected; while his whilom associate teacher, (speaking) who had resigned to take charge of a western school, and finding it impossible to "bring light out of darkness and order out of chaos," closed up the school on his own responsibility, was reinstated to his former position. This is a piece of ungrateful injustice at which my heart sickens, and my feelings revolt. It is curious that our ablest men have the bitterest enemies.

Having premised thus much, I proceed to speak of deaf mute papers, mainly in the words of John Smith. "The Gallaudet Guide," says he, "was a small sheet, yes," but it was conducted with an ability which will command for it the esteem of its readers in perpetuity. Among its contributors were the brightest luminaries which adorned the deaf-dumb world. Messrs. Burnet, Booth, Carlin, Flournoy, Denison, Hollingworth, Smith of Boston, George, Chamberlain and one or two others, did much to elevate the *Guide* in the estimation of well-educated and independent minds. Yes, the poor little *Guide* was a power never before felt; it spoke aloud as it careered North, East, South and West, exciting more or less remark. Though it was not free from faults and imperfections, it was the means of bringing many strangers to the 'land of silence' to interchange

'Sweet intercourse of looks and smiles'

with the deaf-dumb, and to familiarize themselves with their actual wants. With such men as the managers of the *Annals* the deaf and dumb in general have no community of feeling, and they chose the *Guide* as the medium of communicating with the outside world. In many respects the *National Deaf Mute Gazette* is far superior to the defunct *Guide*, it is true; but the *Guide* accomplished prodigies unheard of. If it had not been for that tiny sheet, should we have been blessed with a college for the education of our kind, and

an articulating school for a like purpose? I rather doubt it. The press is a power at which despots tremble and fear. Let the *Deaf Mute Gazette* take heart of grace, labor incessantly to advance the interests of the class which it represents, and I believe its name and influence will crown the paper with brilliant success and make it a focal point for the country in knowledge of the voiceless folks."

THE MANUAL ALPHABET.

For the Gazette.

MR. EDITOR:—It gave me great deal of pleasure to read in your March issue, an account of the Iowa Institution for the Deaf and Dumb, and also that of the American Asylum, and it has occurred to me to send you a brief history of our noble Illinois Institution, hoping that you may think it worthy of a place in your paper.

In the winter of 1839, through the influence of Hon. Wm. Thomas of Jacksonville, and Hon. O. H. Browning of Quincy, then members of the Legislature, a bill for the establishment of an Institution for the education of the Deaf and Dumb was passed by unanimous vote and it was moreover decided, after considerable discussion that it should be located at Jacksonville, then a mere village. Jacksonville is now generally considered as a beautiful town. It contains four public Institutions, viz., the Deaf and Dumb, the Blind, the Idiotic, and the Insane, and has also, three Colleges, among which Illinois College is conspicuous, for its many years standing.

I wish, in the first place, to speak of our noble benefactor Judge Thomas, who has been ever a true friend of the Deaf and Dumb, and ever careful of the interests of the Institution. He has been for thirty years, and still is, a member of the Board of Trustees. We, the deaf and dumb of Illinois, cling to the hope that he will always remain a member until his death, for we all love him and confide in him as a man of valuable experience, and great integrity, and consider him as the father of the Deaf and Dumb of Illinois.

It is time now to speak of the Principal, Thomas Officer. I have great cause to be thankful that I was ever placed under his charge. He was a remarkably upright and conscientious man, and always felt it his duty, not by his precepts only, but by his example, to teach the pupils to be truthful and honest. They feared as well as loved and respected him.

I have often met with old schoolmates who spoke in affectionate terms of their former Principal.

The number of teachers, during his superintendence, gradually increased with that of the pupils.

Thomas Dunlap, a former pupil of the Ohio Institution for the Deaf and Dumb, was the first mute teacher engaged there. Being an excellent shoe maker he became the master of the shoe shop connected with the Institution.

Nathan Totten, Selah Wait, and Abel B. Baker, graduates of the New York Institution for the Deaf and Dumb, John S. Officer, Rev. Thomas Newell, Fred. Holmes, Wm. Ijams, and Thomas Caldwell, speaking gentlemen of fine talents, and liberal education, were the assistant teachers and proved faithful in the discharge of their duties. Six of these, whose health had long been declining under the tedious labors of teaching, are sleeping in the dust.

John S. Officer became Principal of the Wisconsin Institution for the Deaf and Dumb, and Mr. Ijams, of the Iowa Institution.

The difficulties which had long existed between the Principal and some of the Trustees who proved unsuited for the positions they held, caused Mr. Officer, after much deliberation, to conclude it best for him to resign.

Immediately after his resignation, several of the teachers followed

his example, and many of the boys ran off, and thus the school was broken up. It was reported that two little boys anxious to go home, had an adventure in taking their trunks on a little sled to the cars on a cold night, but I believe they were arrested on the way and sent back to the Institution.

The trustees offered the post of Principal, to two or more of the speaking teachers, but they declined accepting it.

This unfortunate condition of affairs continued a few months until the Trustees succeeded in obtaining a Principal, Mr. Philip Gillett, from the Indiana Institution for the Deaf and Dumb.

When he first came to Jacksonville, his appearance surprised all that saw him, and none could believe him of proper age for such a responsible situation.

But notwithstanding his youth like appearance, he had energy and resolution which brought him successfully through all difficulties, and it was a long while, however, before the Institution became as prosperous as formerly.

Two years after Mr. Gillett became Principal, a convention of Teachers of the deaf and dumb met at the Institution.

From the beginning of his administration to the present time, a good many teachers, both male and female have been employed.

Of these, Mr. Selah Wait, a mute, is the oldest, having been, for twenty years connected with the Institution. Mr. Abel Baker, who had been also long, a teacher in the Institution went to his reward last year.

Soon after Mr. Gillett's assuming the charge of affairs, Mr. C. H. Laughlin, one of the oldest graduates of the Institution, and a pupil of Mr. Officer, was appointed to the post of teacher which he still retains.

Messrs. Frank Read, and Wm. Crispin, recent graduate of the Institution, have been added to the corps of teachers.

Miss Rachel Veitch, also a graduate of the Institution accepted the position of teacher which she held until the condition of her health obliged her to resign.

Her place was supplied by Miss Mary S. Waldo, the oldest female graduate of the Institution until her marriage with her former classmate the above mentioned C. H. Laughlin.

I will give you a list of the teachers, Mr. J. Woods, Mr. M. Brook, Mr. Switzer, Miss Trask, Miss Gage, Miss Woods, Miss Eggleston, and Miss Osgood.

Prof. Jenkins who had been for eleven years connected with the Institution, is now the Principal of the Kansas Institution for the Deaf and Dumb.

We sincerely wish that success will ever attend his efforts to promote the welfare of the pupils under his charge.

He has always manifested an active interest in the deaf and dumb. We have reason to congratulate the pupils of that Institution in having secured him as their Principal.

The present matrons are Misses Sawyer and Westgate.

The Institution is in a prosperous condition. There are two hundred and thirty pupils in attendance. No death has occurred this term.

W. D. N.

For the Gazette.

LITTLE ROCK, ARK., July 29th, 1868.

MR. EDITOR:—I am "happy in being able to inform" (to use an expression in vogue among the newspaper writers) the readers of the GAZETTE North, that the first loyal Legislature of the first reconstructed State of the South.—Arkansas "that is," (to quote the words of Titmarsh)—previous to their adjournment on Thursday, 23d

inst., until November, passed a bill appropriating \$26,000 for the "Arkansas Deaf Mute Institute," \$16,000 to be paid out of this sum for buildings and grounds. This liberal appropriation must be placed to the credit of two pupils, a lady and a gentleman, both old, "as times go," to learn much. This lady is 23, and the gentleman 24 years of age. She could not combine words into sentences when she first came to the school, which, by a law passed at the late session of the Legislature, has become a State Institution. She is a real Southerner, having been born in Mississippi.

The gentleman in question, studied in the Kansas Asylum six months under the direction of your humble servant.

Think of it, \$26,000 the product of only two pupils. When your humble servant was called to the superintendency of the Kansas Asylum in 1864, the State made an appropriation of \$4,000 a year for the school, and the year following, the appropriation was increased \$6,000, making it \$10,000 per year. This increase of appropriation was the effect of an exhibition given before the Legislature by eight pupils, ranging in age from six to seventeen years.

JOE, THE JERSEY MUTE.

For the Gazette.

A few words with H. Phillips.

DEAR SIR:—In the December No. of our National Press appeared two incongruous publications; that of yours on "the *only* employment for deafness," confining it to the Farm: and mine on the query, "have mutes uneducated, lucid ideas?" We take dissimilar views of our capacity, and as all that believe you must regard me as a pretentious asserter of claims that do not belong to mutes; unless I explain and offer a little logic in vindication of my theory of our actual capacities, I may incur pity without respect.

Are mutes really best fitted *only* for agriculture and nothing much else? Do you not comprehensively see in that supposition, that you cannot but be throwing a reflection on the very Gazette you appear to laud! Is farming the more legitimate business of its able editor, than printing? And what about John Carlin's studio? Does he imitate Raphael like a master, — or is he a mere caricaturist? If in two avocations, other than farming, these mutes *shine*, I think you went to too hasty a conclusion. I confess to no such disparagement. And in the absence of the test of experiment, *which alone can evince our abilities*, I disagree in *toto* with all shallow depreciations of that gift of mind, to be doing many things, which our Creator bestowed on our class.

Can *none* of our brightest minds be at least physicians? Why, I have made an important discovery how to prevent colds, and its direful train of bronchitis and consumption, which men and women and children have only to *try* it to escape numberless ailments, whose original basis is a cold or simple catarrh. Can none of us cure the sick, successfully, by written directions. What but *such* directions carry other doctors?

Even in politics, and the brightest order of statesmanship, deaf *totally* as I am, I yield superiority to no Politician, or Lawyer of this or any other age, or country! The people have only to do one thing to know it,—that is to *try* me in any position. Why, Mr. Phillips, it was myself that long since would have prevented the late deplorable fratricidal strife, did the Southern Planters take my counsel and deposit their slaves to Africa. This was confessed to me, time and again since the war and the latest, voluntarily, yesterday, at Athens by one of our wealthiest men.

For only farming the main body of us may be best fitted. But there are exceptions, and these exceptions signal examples.

J. J. Flournoy.

(brought up from 7th page.)

teach Col. Bolling's children who are alive to this day. I am sorry to have to say that they are in much reduced circumstances by the war, having lost what was invested for their benefit. I have had the pleasure of seeing one of them in Virginia. Braidwood, after teaching at Bolling Hall a number of years, went to Manchester opposite to the city of Richmond, Va., associated himself with Rev. Mr. Kirkpatrick, a minister of the Presbyterian church and opened a school for deaf-mute and speaking children, which afterwards proved to be unsuccessful; which may be attributed to his dissipation and debt, which caused him to go away, perhaps to Scotland. Had he possessed the piety and energy of Gallaudet, his school would, no doubt, be standing at present, and I should not be enjoying the honor which I do now.

I would give you a short anecdote of Braidwood, as Mr. Gay told me. During his stay at Bolling Hall, he courted a lady in the neighborhood, and on one of his visits to her, he had to cross the noble James, and he was so poor an equestrian, that his horse stumbled and precipitated him headlong into the water, giving him a very nice bath and depriving him of the object of his visit.

You may feel assured, when I say that I find by personal experience, that the longer the education of the deaf-mutes is practised, the more certainly it will be brought to the highest degree of perfection; which I hope will occur before many years, when the deaf-mutes will be able to read and write as well as those who have all their faculties. The spoken language has been in use ever since it emerged from God to man, but the deaf-mute one was not begun until about three centuries ago. If the instruction of the deaf-mute had been begun much longer ago than then, it would now be much more successful and perfect than it is.

Mr. Covell (now Principal of the Va. Institution) wishes me to present to you his best wishes for the success of this convention. He has always expressed his opinion that the deaf-mute can obtain as good an education as those who can hear and speak.

And now, in conclusion, I ask your indulgence a few minutes longer. I have listened with great interest to Prof. Denison's oration, on the excellence of which I congratulate him, which I would have done doubly, if he had been born deaf. It is just such a thing as I should have expected from him. As I am so much delighted to find this convention so well attended, I look back with great pleasure to the time when I had the honor to be chairman of a committee at a hotel in Boston, for organizing your convention, in which no person has greater interest than I have. No such conventions had ever met in any part of this country before then. Look at the spreading oak which has been an acorn. Just so with your convention. I cannot bid you farewell, without declaring to you, that I hope to live to see a national deaf-mute convention, assembled within the walls of the capitol at Washington City, in which Gallaudet and Clerc made successful efforts to have the Asylum established, where we have been educated.

May God ever smile on this and every succeeding convention. With an increasing admiration for the earnestness and energy of those who work for the promotion of Deaf-Mute Education, and in closing, I offer you my most heartfelt thanks for the kind attention which you have given me upon this occasion, I bid you all an affectionate farewell.

Prof. D. E. Bartlett, of Hartford, Conn., an enthusiastic man where deaf-mutes are concerned, and a splendid-sign maker, next spoke as follows:—

—My good friends—My

heart is always with you and at your call. I am ever ready to express to you my sympathies of heart and mind for your pleasure and benefit. I am delighted to meet you again. The sight of your glowing countenances awakens in my soul a thousand pleasant thoughts and sentiments, from which I can only select a few to express to you. Years, and years, and years, have passed since first I met some of you, and many of us have at different times been associated in various scenes in the school-room, (at the dear old Asylum at Hartford, at the New York Institution, and in my own little family school for little mutes on the banks of the Hudson)—in social assemblies, and in assemblies for the worship of God, and the study of his work.—How the years have flown away!—

You see I am getting to be an old man, and losing the freshness and vigor of my former days. I too see among you great changes. I see here some of my female friends whom I used to know in the bloom of youth, with whom I used to chat, and promenade, and play and dance, as young folks are fond of doing,—how age is upon them—youthful beauty has departed, and grey hairs and wrinkles have succeeded, but love and friendship have remained—and increasing wisdom has taken the place of youthful inexperience, and hope beckons onward to better things in the endless future. I see among you strong, sturdy, experienced men, whom I used to know as little boys or slender striplings—passing along—passing away, our material life is!—God grant that we may all be preparing for the immortal life of ever increasing wisdom and ever increasing happiness.

A few days ago, I saw in one of the daily papers, a startling paragraph giving an account of a dear little boy walking at evening in company with his parents in one of our Western cities.

Two ruffians drove along, seized the little boy by his collar, covered his mouth tightly to prevent his outcry for help, and in the darkness of night, carried him off to their cruel den outside of the city, where were a large number of other little boys whom they had in a like manner carried off from their friends and imprisoned for some cruel purpose. The little boy escaped from the horrible prison, and by the aid of some kind men was restored to his parents. So, thought I, are mankind the children of God, wrested from the friendship and love and service of the Heavenly Father, by Satan the great enemy of God and man.

So are the untaught deaf and dumb wrested from the light, and joy, and blessedness of early Christian education, by the dark demons of neglect and ignorance?

Thanks to the great Deliverer of souls, Jesus Christ the Divine Son of God, the Savior of men. Thanks to the emancipators of the minds of the deaf and dumb, De L'Épée. Gallaudet, Clerc, and others, who have labored and are laboring in this beneficent cause. Now, in conclusion I have to say—*Be mindful of your benefactors.* Among the many interesting places upon this beautiful earth that God has given us to dwell upon, there are *three places* that every deaf-mute should regard with especial affection.

1. *The place of the sepulchre of our Savior* that reminds us of the burial of our sins, and the bursting forth to immortal life of our souls by the almighty power of his death and resurrection.

2. *The place of the monument of the Abbe De L'Épée.*

3. *The place of the monument of Gallaudet.*—The former the originator—the latter the apostle and herald to our Western world of the blessings of the beautiful and potent system of instructing deaf-mutes by visible language, independently of speech.

I need not say again. Be mindful of your obligations of gratitude to these two great benefactors of the deaf and dumb. They have gone to the better world. So on we shall follow their departure from

this. There may we all find the happiness of joining them in the pursuit of heavenly wisdom, unimpeded by the baleful influence of sin.

Prof. Clerc, the veteran co-worker of the lamented *Gallaudet*, next took the platform.

He said that these re-unions always gladdened and refreshed him, both body and soul. He had come to this country when no one in it knew how to educate a deaf mute, and few thought it possible to do so. He thanked God for having spared him to see so great a result from the undertaking, and while he lived he should always take an interest in them all. He was old, and felt his span of life drawing to a close; he might never meet those now present again on earth, but hoped for a final re-union above.

Mr. Packard of the *Gazette* made some remarks in reference to his paper, and the reports which had been circulated about it. He wished it understood that he never had offered, or desired to sell his paper, and that it was not yet *dying*. He should keep it as long as it would support itself, even if it did not give him any profit for the first few years. He appealed to the mutes to support the paper according to its own merits, and not to be governed by mere reports. He had been complained of for not inserting some articles in the paper. The insertion of articles must be left to the judgment of the Editor. Some articles are rejected and go to the waste-basket; others are filed or laid away for some other time. That an article does not appear immediately is no *proof* that it has been rejected. Some articles are so badly written, that however good the ideas may be, they often go to the waste-basket because the Editor has not time to re-write them.

Some are too personal, and some are not the right kind.

If an article does not appear, and the author wishes to know the reason, let him write to the Editor and that gentleman will inform him.

He had also been complained of for selecting articles from other publications.

He often found articles in other papers far more appropriate to the subject under consideration than anything then on hand, and he desired to give all possible variety. What paper was there *entirely* original? Most of the original articles in the *Gazette* are written by deaf and semi-mutes who are interested in the enterprise.

Another complaint was that some did not receive the paper regularly.

There were several reasons for this.

The Post Office department may be to blame in some few cases, but most frequently the subscribers are to blame. One may remove and give the Publisher no notice. Some never go to the office after it but expect it to be brought to them. The surest way is to go to the office yourself about the time the *Gazette* is expected to be out and ask for it. Always tell the Post Master that you are a subscriber and pay your postage (12 cents a year). If any one fails to receive his or her paper, the Publisher will always send another copy if requested.

He said he was willing and desirous to do all fair and reasonable things.

He considered old subscribers who had not notified him to stop the *Gazette* as responsible for payment if he continued to send it to them.

His aim was to give each subscriber something which would suit him, and as he well knew a whole paper could not be compiled to suit everybody, he should have as much variety as possible.

Dr. Gallaudet endorsed Mr. Packard's remarks, and deprecated any attempt to run down the only mute paper in the country. Said he, "Treat it kindly, cherish it, nourish it, give it a chance to grow and it will ultimately be all you want it to be."

Some further remarks were made and the Convention adjourned to

THE BANQUET.

This was served up in the Revere House, and was a credit to Mr. Knowlton, the landlord.

Justice having been done to the wants of the body, Mr. Wm. Martin Chamberlain acted as toast-master, and some time was spent in an interchange of sentiment and feeling.

The first toast was "*The health of Mr. Clerc*. He left home, country and friends, to benefit a class of unfortunates, of which the

members now present were few if any of them then living. His brightest and most enduring monument is the thousands of educated and happy deaf-mutes now existing in this country, and their honor and veneration is his for all time. His reward is sure in the great Hereafter."

Prof. Clerc, in reply, said that he felt that part of his reward had already been received in being permitted to live so long to watch the upward and onward progress of the system of instruction brought over by Mr. Gallaudet and himself to this country.

Referring to the large number of mutes who had married among themselves, he said that his contemplated union with Mrs. Clerc, (herself a deaf-mute and present at the banquet,) was much opposed to by his friends, on the ground that "like produces like," and that the children of the union would be deaf and dumb like their parents. Time had proved the falsity of this opinion, all their children having full possession of their senses, and the researches of men interested in the matter, showed only about one in twenty of the children of mutes to be mutes themselves.

Mr. Chamberlain remarked that while Mr. Clerc had indeed no *mute* children of wedlock born, yet he supposed all present considered themselves his children by adoption at least. This remark the company endorsed.

Dr. Gallaudet, the efficient interpreter of proceedings for so many years, was duly remembered, but not being present just then, the company probably missed one of his "rich, racy and rare" replies.

The following gentlemen were remembered in votes of thanks:—

The landlords of the "Revere," "Brattleboro" and "American" Houses,

The Superintendents of Railroad and Steamboat lines who had granted reduced rates to those attending the Convention,

The officers and inmates of "Glenwood Ladies' Seminary," of which mention is made elsewhere,

The Orator of the Day and others.

The following resolutions were unanimously adopted

Resolved, That the NATIONAL DEAF MUTE GAZETTE, as the only paper published in this country for deaf-mutes, is worthy the patronage of all deaf-mutes and of our hearing friends intended in their welfare.

That we heartily endorse the prospectus adopted by its editor, and if carried out as we believe it will be, he will make that paper all that can be desired.

Resolved, That we invite the Professors at our various Institutions to contribute papers to the *Gazette* with their views upon the subjects now especially interesting to us.

Resolved, That every member of this Association shall resolve himself into a committee of one, each committee pledged to secure one new subscriber during the present year.

Remarks were made by Prof. Bartlett in his usual earnest style, he insisting on one point especially, viz:—that "it was not good for man to be alone" and advocating matrimony among themselves as being more productive of happiness than was likely to result from the union of one hearing and one mute.

The Committee of Arrangements returned thanks for the aid they had received from the assembly at large by the good order preserved and by lightening their labors in other ways, and as it was getting late, the company dispersed.

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(to be concluded in next number.)